5: Hamilton G-5 (no date) 1943 MM2 Hadhramaut MM2

174 619 621 144 101

To-day the territory is occupied by the descendants of the ancient people and split into many independent tribes. These tribes are all endogamous and are markedly distinct in appearance. But scientifically it would be difficult to name the distinctions, as they are all of the same race type. There is, however, a sufficiently marked distinction between the two main types to attract the attention of the casual, but interested, visitor to the country. These types are to be distinguished by their own local names, the Yemeni and the Mushreqi, the latter name coming from the ill-defined district of the Mushreq, which applies to the territories east of Yemen proper and does not include the tribes east of the Kathiri of Wadi Hadhramaut.

174 101 776

The Yemeni type are those bearing Sabaean names and Qatabanian names. These remain to be classified from names in inscriptions. It is sufficient to quote such names as Yafa', Qateib and Beni Saba.

619 621 [778]

Yafa' was the name of an ancient tribal deity, the centre of whose worship seems to have been the ruin of Am'Adia, in what is now the territory of the Audhali confederation, a very recent confederation of tribes. Yafa''s followers had a mausoleum at the holy city of Shabwa. They are now represented by the tribe of Yafa', one of the most eastern of the Yemeni tribes.

101 619 631 [623]

Qateib is the diminutive of Qatab, and we may translate it as the "remnant of Qatab." The present Qateibi tribes—"the wolves of Radfan," as they style themselves—form the centre of the war-like Ja'ud confederacy some sixty miles north-east of Aden; Beni Saba, Beni Himyar, etc., need no explanation. The Mushreq type bear un-Yemeni names. The centre of the whole type is the 'Aulaqi confederation. The word "'Aulaqi" is derived from "'alq," the spark of a camp-fire, and has little interest. But the confederation is ruled by the tribe of Ma'an and the "Grand Council of Ma'an" is called to this day when any one of the three chiefs of the confederation is to be elected. Of this type are all tribes east of the Yafa'i border and of the Eastern Yemen plateau.

142

In colour of skin, a light chocolate-brown, and in hair, both types are very similar, but there the similarity ends. In features, as in dress and in many customs which do not concern my subject, they are distinct from one another.

565

The tribesman class is the aristocratic, landowning class, and has been so for many centuries. They form 70 per cent. of the total population of the territory. All inter-tribal politics emanate from them. They form the background of the community's life. I have mentioned this class first for several reasons, but principally because we are used to a landowning aristocracy being in a minority. Here they form the majority. Having been for so many years controllers of their own destinies, the one landowning, fighting class and by far the most powerful class in the community, their insistence upon their rights to-day is understandable.

643 622

The tribal Chiefs are in three main categories—the appointed Suzerain, the accepted Suzerain and the elected hereditary tribal Chief. It will be simplest to deal with these three types of Chief in turn, giving examples of each.

In the first type, the appointed Suzerains, we can take as examples H.H. the Sultan of Lahej and the Amir of Dhala'.

5: Hamilton G-5 (no date) 1943 MM2 Hadhramaut MM2

643 The Sultan of Lahej rules over the territory of the 'Abdali tribe, and
425 his frontier marches with the northern frontier of Aden Colony. He is descended from a Yafa'i family, who were appointed as Governors of Lahej by an Imam of San'a. Later they revolted against the Imams and declared their independence. By purchase, Imamic grants and seizure they own a considerable portion of the Lahej lands; they are of foreign origin to the tribe over which they rule.

The Amirs of Dhala' were appointed Governors of the Dhala' province, including the lands of the tribes of Halumein, Ahmad, Azraq and Shu'Ar, by the Imamas of San'a, and, later, of the lands of Sha'ib by a Sultan of Turkey. I see that the official handbook describes the Amirs of Dhala' as descendants from slaves. It is surprising how such obvious in-
527 accuracies persist. To see that they have no slave blood in them requires
795 no more than ordinary eyesight, and it would be impossible for an Imam of
144 San'a to appoint a slave to any post, since there are no slaves in the Yemen at all, slavery being forbidden by the tenets of the Zeidi sect. The Amirs are of typical Central Yemeni type, such as is found on the Yemen plateau.

643 Later, they rebelled against the Imams and established their independence. Thus they rule over a confederation of small tribes, while belonging to none of them.

These appointed Suzerains, of whom the Sultan of Makalla is one, form a distinct class among Arab Chiefs. They do not mix with their tribesmen in the usual democratic Arab way, but stand apart, as it were, and are addressed by titles of exaggerated respect. Not being tribesmen of the tribe they rule, they have no traditional and family holds over the people and their attitudes towards their tribesmen are those of foreign rulers. They do not, as a rule, favour elected hereditary headmen in their villages, but prefer to appoint outsiders as headmen, whom they pay as retainers.

When a Suzerain dies, the election of the new Chief is held by the family only and the tribesmen are not consulted.

622 The accepted Suzerains are represented by one example only—the
792 Sharifs of Beihan. It is, however, an interesting example.

628 In Beihan there are settlements of Sharifs and of Seyyids. There are
648 also two tribes among whom these holy men live. Both the Sharifs and the Seyyids are arms-bearing families, and for some time were divided by a feud. Before the Great War, the elected Chief of the Sharifs, a far-sighted man called Ahmad, negotiated a treaty of protection and friendship with Great Britain. In this he gained the support of the lower tribe and of half the upper tribe, which was divided by a feud. After the Great War he concluded a truce with the Seyyids, and consolidated his relationships with his supporters among the tribesmen, who amounted to three-quarters of the population of Beihan. They accepted him as Suzerain and as their general agent for dealing with their foreign affairs. Thus, while he is undoubtedly a Suzerain, he is one of limited authority. He does not claim taxes from the land or the trade except in his own settlements, and is, consequently, very poor. But, for all that, the influence of the Sharifs is considerable in all the Beihan area. Their position is not, of course, unique in Arabia, but it is doubtful if any others than holy men could find themselves in a similar one.

Hamilton G-5 (no date) 1943 MM2 Hadhramaut MM2

693 tribal customs. He at once took out of his house everything this guest had
671 touched—carpets, matting, blankets, cooking-pots and the like—and burnt
577 or destroyed it all. His action in so doing was so deeply felt by the guest's
626 own family that they shot him within the week. Had any Chief chosen a similar way of showing his disapproval it is doubtful if the guest's family would have looked upon the matter with such concern and would probably have accused the Chief of insulting them.

365 This completes the upper classes in the community, the Chiefs and
631 tribesmen and the holy men of various types. The picture, then, is of a community ruled over by three types of Chief, split into smaller tribes each ruled by its headman, and again split into villages under a village headman. Among them move the Seyyids, descendants of the Prophet Muhammad, and the descendants of saints, the servants of Prophets' tombs and of the abodes of Jinns, each electing their own headman within their own families and all, in a varying degree, landowners or tithe-owners.

565 We now come to the landless classes. These have been in the past
463 incorrectly grouped under one heading as Raya, or peasants. We will
465 therefore take the true Raya class first. It is small and is composed of
421 those men who farm land not as tenants but as paid farm-hands. The
792 Scottish "grieve" is an example. They have no land or houses of their own, the produce of the land belongs entirely to the landowners, who give the Raya pay for their labour in cash and kind. The landowner is often a distant saint or Prophet. Thus, for example, a saint may, by ancient custom, receive a tenth of the crop on a tribesman's land, but from his own land he receives all, and the Chief of the Holy Sheikhs will remit a certain amount in return for the peasant's labour. This distinction has frequently led to misunderstandings when political officers have investigated accusations of robbery against Chiefs. It frequently occurs that one farmer is paying the tenth allowed by the holy law to a Chief, while the other next door is paying, say, 70 per cent. On the surface it seems very unequal treatment, but it will usually be found that the first farmer is farming his own land and paying taxes, while the other is of the Raya class, farming the Chief's own land and receiving pay.

421 Where districts have retrogressed through loss of control on the part of
565 the Chief, the greatest care is needed when one is setting up control again to see that the tribesmen are confirmed in their lands and that the Raya do not suddenly pretend that they are tribesmen, in an endeavour to secure land which is not theirs, and that Raya do not change service against their will during the settlement of land disputes. Although a small class they are an important one, and few officials have given sufficient study to their social position.

565 Their origin is a puzzle. They are of the same race as the tribesmen
● 144 and can bear arms. They are probably descended from remnants of tribal sections who have lost their land in war or who have been compelled to sell it.

565 Very similar to these Raya are the agriculturists of the Dha'if class.
463 The Dha'if is a large class and differs from the Raya in that they are not entirely landless peasants, but are also landless shopkeepers and artisans. Those who work as peasants are distinguished from the Raya in that they

5 Hamilton G-5 (no date) 1943 MM2 Hadramaut MM 21
YEMENITE JEWS ML4
YEMEN ML 1

they are a race apart and are much respected, frequently attaining positions of high rank. A man will trust his slave before his brother. Tribesmen will eat with a slave when the slave has attained a position of eminence, such as governor of a village or commander of a post, but never with a Doshan or with a Heiq. A Chief's responsibility for his slaves is a very real one, and should he sell a slave or part with one he will be considered to have committed a shame. The slaves that I have met in the territory upheld the reputation slaves have always had for loyalty and courage.

We next come to two curious races, the Akhdam and the Hajur. I am satisfied that these are quite separate races, although there are a few instances of intermarriage in the major settlements. Akhdam is the plural of Khadim, which means "servant." This race is of African origin, but I can make no guess at the date at which they came to Arabia. Whenever it was, they appear to have left no relations or traces behind them in Africa. Their main settlement is at Zabid in the Western Yemen. They are of the Shafa'i sect, but practise witchcraft, make phalli and hold snakes and snake-charmers in great respect. In appearance they are small and their skin is a dull dark brown, not a glossy East African black. The only race in the country which will do filthy work, the Akhdam are in great demand and are employed as sweepers. They have their own headman in their small communities, successful wizards appointing themselves to the post without election.

The second foreign race is the Hajur. They appear to be South-west Abyssinians and are very like the Galla. Like the Akhdam, they have long ago lost any linguistic connection with Africa and speak Arabic. They are hardy and well-built and live in grass-hut settlements on the coastal belt between Lahej and Abyan. Some, on occasion, bear arms, but they are on the whole un-warlike and seek casual labour at harvest time. The 'Abdali tribes of Lajeh have intermarried with them to a considerable extent, and for this reason the 'Abdalis are darker than most coast Arabs and many villages in their territory are occupied by settled Hajur. In a few generations the Hajur and the 'Abdali will be indistinguishable, and I think this mingling of the two races must be very recent, and probably began during or just before the Turkish occupation of Lahej in 1916.

East of Aden, for some hundred miles, the coastal fishing communities are of Hajur or mixed Hajur stock. They elect their headmen as the Arabs do and are of the Shafa'i sect, but, like the Akhdam, they incline towards witchcraft and phallic worship. The observant traveller on the Lahej road will see plenty of evidence for this close to their settlements.

It is possible that these two African races came to Arabia during the second and third centuries A.D. as camp-followers to Abyssinian armies. But this is pure conjecture.

Finally, we come to the Jews. Jewish settlements exist all over the Protectorate. The principal settlement is in San'a, and all Jews of South Arabia claim inter-relationship and have many family connections in Palestine. They claim to be descended from the Jews of Kheybar. It is more probable, however, that the original Yemeni Jews are of South Arab race. Before the rise of Islam the people of South-west Arabia were

5: Hamilton G-5 (no date) 1943 MM 2 Hadhramaut MM 2

But, of course, we do not force things down anybody's throat.

Colonel J. K. Tod: It is forty years ago since I spent some time in Aden. The lecturer said that the Mushraqis were rather darker than the western people. My recollection is that they were fair and aquiline compared with those further west.

You spoke about the shrines of ancient saints being very much revered. At the west of Dhala there was an object of great veneration.

My impression in those days was that the tribes of the Aden Protectorate were extremely democratic and had very little class distinction. The only distinguishing mark was in their dress. The ordinary tribesmen wore indigo-dyed clothes, giving them a very dirty appearance, because the dye always came off all over their bodies, and the better classes wore white with coloured head-dresses. They seem to have commanded the respect of the people, who showed it in a very peculiar way. A tribesman would come up to one of his sheikhs, who might be sitting on a rock, and by way of showing him respect he would catch him by the head and pull it down and kiss him on the head. It seemed to be the ordinary respectful greeting.

You mentioned the eastern confederacy, the Qataban. Is the present tribe the Quteibi? They were one of the confederacy under the Amir of Dhala. My recollection is that that is the only confederacy in the whole Protectorate. It was a very loose confederacy.

Mr. Hamilton: The Yafai people are western. They are not of the western Mushraqi type at all. The Yafais are a very fine lot. There are, I think, two battalions of Yafai soldiers in Hyderabad under the Nizam. They travel all over the world, but they will not let anyone else travel over *their* world. The Amir of Dhala is the chief of the confederation over which he rules, which does not actually include the Quteibis. A political mistake was made originally by trying to put the Quteibis under him. Now, when you put them under Lahej, they say they would rather be under Dhala, and *vice versa*. They have the greatest fun the whole time. Their idea of fun is to shoot and loot each other. When the R.A.F. drop a couple of bombs, usually well wide of their villages, they take the unexploded bomb at once, pick it up, carry it off, put it under a neighbour's house and set fire to it.

Kissing at the top of the head is most respectful, but, of course, there again in South Arabia you kiss the hem of the man's garment one minute and put a knife just where you have kissed the next. But they are extremely respectful, and the chiefs do carry with them the whole honour and self-respect of the tribe.

If in battle one of the chiefs is killed, it is very much regretted, and the whole tribe turns out to bury him. Also the son of a chief and his headmen of villages will indulge in the kiss on the thigh and knee, salutes accorded originally to patriarchs.

Mrs. Gregory: Is there any connection between the people from Baluchistan Makran and the Mushraqi?

Mr. Hamilton: I do not think there is any connection except that a few travellers come across from the Persian Gulf.

Dr. Hugh Scott (unable to be present) asked Major Hamilton (in writing) whether he considered the confederation of Ma'an to be the

141 144

Africa. Already interesting links are being worked out with Iran and the west Deccan. Local differences have also been worked out within both Yaman and Hadhramaut. The population of the northern part of the Yaman plateau is essentially mesocephalic, though it also shows certain features due to mixture. South Yaman, on the other hand, has broader heads. There is also a number of Jewish colonies in Yaman from whom representative groups were measured. In Hadhramaut we have a markedly brachycephalic type (very dominant, especially in the interior) and a mesocephalic one (especially on the coast). The broad heads of Hadhramaut show interesting anthropometrical features, and the roundness of their heads is primarily due to shortness (flattening of the back) rather than to width. Armenoid affinities among the broad heads of south Arabia are already known from previous observation and measurements (Bertram Thomas, etc.). The High Plateau of Yaman is practically free from prognathism, which becomes more and more marked as we go eastwards into Hadhramaut. We have reason to believe that this feature was not the result of crossing with Negroids from Africa, but represents an element brought from farther East. Special attention, however, has been paid to cases and areas of metisation between Negroid and Arab types, especially in coastal regions. Some peoples of the coastal plains of west Yaman have been shown to have marked affinities with the Negroids of Africa, who, however, do not seem to have affected the High Plateau to any appreciable extent. Certain parts of the Hadhramaut coast are equally mixed, and even in the interior there are colonies of imported elements (for example, Negro soldier-slaves, Indo-Chinese and Chinese elements as slaves and wives brought back by enterprising merchants of Hadhramaut, etc.).

Entomology

136

Between five and six thousand specimens have been collected, and a large number of these were actually set in the field. They represent fauna from all the altitudes we have passed through (from sea-level to 3,500 m.). The identification of our specimens will inevitably be a long process, but it is hoped that fresh light may be thrown on the question of migration between adjacent parts of Africa and Asia in these regions. One of the chief topics we worked upon was the question of locust breeding-grounds and migrations, and already some useful results have been achieved in this direction.

100

In addition to these topics, members of the expedition carried out side-line investigations, such as the taking of a meteorological record during the journey (with as few breaks as possible), the collection of plants and small animals in localities which have not been visited before and of fishes and aquatic fauna from all streams and springs along the way, as well as the recording of observations on the general geography and ethnography of the lands and peoples in the areas visited.

* Should there be any chance of such a separation, however, the only possibility would be that at a posterior date pewer tribes took shelter among the Sabaito-Himyarite ruins and left their obsidian industry thoroughly mixed with earlier remains. In that case the lithic industry would be still more recent than the Sabaean phase. There can be no possibility of the Sabaito-Himyarites having chosen for sites of their cities places where earlier obsidian and flint-using tribes left their kitchen middens and rubbish heaps.

p. 514(B)

172 More than a hundred new Sabaitic inscriptions were copied and photographed. At three sites in the Aden and Hadhramaut protectorate, particularly the ruins of Reiboun (near Mash-had) there is, on the other hand, contacts with East Africa. Here we found an industry of obsidian (with some flint) in definite association with pottery and with Sabaito-Himyaritic inscriptions, all found in shallow kitchen midden-like remains and amongst ruins of ancient buildings and habitations. Some of the characters were actually inscribed on the pottery both before and after baking. The obsidian industry includes practically all the types and sub-types of the so-called final Palæolithic and Neolithic cultures of East Africa—Wilton, Elmenteitan and Gumban. There are small nuclei, simple and retouched blades, truncated and notched ones, small backed knives, trapezoidal forms (in abundance), true lunates (less abundant), chisel-ended tools or *pièces écaillées* ('sinew-frayers' of Dr. L. S. B. Leakey), borers, medium-size and small burins (but not the micro-burin proper) and scrapers of various descriptions (nucleiform, round, at end of blade, etc.). Yet there can be no doubt about the Sabaito-Himyarite date of this industry in south-west Arabia (the few centuries centring round the beginning of the Christian era).

Apart from inscriptions (on stone and on pottery) there are metal elements and beads of dating value. The pottery here is much more developed and varied than in East Africa, but this is to be expected in a country with more progressive civilization. One cannot argue from the evidence we have for the separation of the obsidian industry from the rest of the datable remains which must all have belonged at least to one and the same culture phase*. If this be so, the dates assigned by Dr. Leakey and others to the so-called final Palæolithic and Neolithic industries of East Africa will have to be revised. It would be unreasonable to argue for a 'survival' into historic times of an obsidian and flint technique in south-west Arabia after it had been introduced from the African side at a final Palæolithic date. It would be rather in this latter region (East Africa), which produced no such highly progressive civilizations as we know from south-west Arabia, that we should expect such 'persistence'. Perhaps many of the Microlithic elements of industries in East Africa may ultimately prove to be of comparatively recent historic date (Christian era).

We have also discovered, at a number of rock shelters in the Middle Wadi Hadhramaut, rock drawings (both animals and men) of both naturalistic and schematic styles. The former were associated with Himyaritic inscriptions (mostly names and cartouches), while the latter were of much more recent appearance. At the base of some of the rock shelters we found a flake and blade industry of flint which we have reason to associate with the first series of drawings.

Anthropology

141 144 Anthropometrical measurements were made of 1,350 male individuals, of whom 800 were studied in Yaman and 550 in Hadhramaut. More than 400 individuals were photographed full face and profile. The individuals are representative of the great majority of the tribes inhabiting the area, and useful light may be expected to be shed both on local distribution of anthropological features and types and on similarities and connexions with neighbouring areas in Asia and

p. 514(A)

133 During the daytime the heat was stifling, and at night it was so cold that for hours before the sun rose I was no longer able to sleep. The interminable, barren plain was covered all over with sharp, loose fragments of stone, and among these wound the narrow path along which from morning to night we steadily wended our way.
312 Drinking water is here to be found in *negābas,* which are cisterns hewn out of the rock some three meters below the surface, with a narrow opening. Low ridges lead the scanty rainfall to the *negāba.* Owing to the narrow opening there is very little evaporation, and if one has no rope at hand with a vessel to draw water, this opening is just large enough to admit a man to dip it out.
485 Near the *negāba* there is usually a little square building made by piling up rough stones in clay, this is called *murabba,* and here the midday hours with their scorching
486 heat may be spent. For the sake of safety, our
609 Bedouins avoided the *negābas* as places for passing the night. In the evening the neighborhood of the bivouac was carefully reconnoitred, and usually sentries were posted at night. The authorities at Makalla had given us for our personal protection two negro soldiers belonging
133 to the famous slave army of the āl-Qa'ētī sultan. On May 15 we reached the wonderfully beautiful valley Wādī Dō'an. The descent of hundreds of meters of this almost perpendicular wall of rock with loaded camels was a difficult feat causing some anxiety; but the Bedouins and their camels reached the valley below with-
245 out a single mishap. As we looked upon this *wādī,* hemmed in by its high walls of rock, it looked like a land of magic with its deep-green groves of date palms
[361] and its clay villages with great castles and high houses. A glowing heat as dry as dust prevailed in Wādī Dō'an night and day. The bright yellow and deep red bunches of dates were hanging ripening in the hot wind. In the shade of the magnificent and remarkably well kept trees the population were quietly waiting for the harvest time.
114 A great deal of mixture with negro blood (of slaves) has

14: van der Meulen T-4 (1931) 1932 MM2 Hadhramaut MM2

taken place here, and there are still many slaves for agricultural work.

The old blind governor, Bā Surra, received us in his castle with oriental hospitality. The only thing we had to complain of in our lodgings was that there were too many interested in us! Our animals for mountain transport had to be exchanged here for others which were accustomed to traveling in the hot sand of the level *wādīs*.

On the 17th of May we resumed our journey, after having been entertained first in the summer residence of the vizier of Makalla, where his son acted as host. As the evening shadows fell we reached Sēf, a miserable and squalid village where nearly a century ago von Wrede was recognized as a Christian, and barely escaped a miserable death. We also had unpleasant experiences at Sēf. Long before Sēf the *wādī* had lost its splendid datepalm cultivation, and had become a broad valley of sand and stones, with here and there some lotus trees (*nibq*). After the excellent reception we had had at Dō'an, Sēf was a grievous disappointment. The governor was supposed to be away, but it appeared later that because of his embarrassment and poverty he had sought an excuse to be relieved of the duty of conferring hospitality upon us. In a very primitive manner we were installed upon the roof of a stable by the governor's soldiers, who took his place as our hosts. We were not left alone for a moment, for interested visitors were continually jostling one another on our roof. We had to secure fresh donkeys at Sēf, and the troublesome negotiations about this began that evening.

The next day the governor appeared, but he seemed to have absolutely no influence. We had to wait for hours before the necessary donkeys and camels were brought. A large escort of soldiers eager for *baksheesh* wished to accompany us, but I vigorously opposed this, and succeeded in reducing their number to two. Much too late, weary of all the negotiations and disgusted with the obvious opposition and antipathy of everybody here

21: Thomas T-5 (no date) 1932 MM2 Hadhramaut MM2

ANTHROPOLOGICAL OBSERVATIONS IN SOUTH ARABIA.

By Bertram Thomas, O.B.E.

[With Plates XI and XII.]

Introduction.

I have already been privileged to contribute a paper to the *Journal*.[1] "Among some unknown Tribes of South Arabia" was published after my first journey in those parts in January–February, 1928. Since then I have made two more visits to the Central South and have continued my investigations. On the last occasion I took head callipers, a small cinema camera and a still camera with me. I made some forty-five head measurements and took full-face and profile portraits of the various types I measured.

Curious Tribes.

In my previous paper I said that there was a *bloc* of tribes in the Central South that I believed to be non-Arab remainders, tribes at least who were physically, culturally, linguistically distinguishable from the familiar tall and hawk-faced Arab of the North. I am confirmed in that view. After an experience of fifteen years' service in Arabia, living on close terms of intimacy with its people in Mesopotamia, Trans-Jordan and the Persian Gulf, I am struck by the peculiarities of the inhabitants of the Central South. The Sultan of Muscat shared that opinion. I was not consciously aware at the time of the speculations of Richard Burton which also support it. That Arabian traveller had written in the middle of the last century (*vide* "Pilgrimage to Al Medina and Mecca")—

> "I was desirous to try by actual observation the truth of a theory proposed by Colonel Sykes, namely, that if tradition be true in the population of the vast peninsula there must exist certain physiological differences sufficient to warrant our questioning the common origin of the Arab family." . . . And later . . . "I have found proof . . . for believing in three distinct races, (1) the aborigines, driven into the Eastern and South-Eastern wilds, (2) a Syrian or Mesopotamian Stock that drove the indigenae from the choicest tracts of country . . . (3) an impure Syro-Egyptian clan . . ."

Before passing to a consideration of these strange tribes I lived amongst, it is necessary to say something about the land in which they live. The south coast of Arabia west of long. 55° (Ras Nus) is very mountainous and very wild. It is a natural asylum for early races driven before invaders. At Dhufar in the Central South, these mountains form a crescent-shaped arm which encloses a prosperous and fertile plain. To the westward the mountains form an

[1] Vol. lix, 1929, January to June, p. 97.

21: Thomas T-5 (no date) 1932 MM2 Hadhramaut MM 2

exception of the Mahra all these tribes speak Arabic and Arabic alone, and yet some are types clearly distinguishable from the northern Arab, and indeed those I measured are all brachycephals. The very word "Arab" is used in the desert to denote "people" instead of having the particular racial connotation which we give to it. More than once I have been asked "From what Arabs are you?" by a native, who was conscious that I was of a different race from himself.

Whether these Arabic-speaking South Arabians are indigenous or come from elsewhere is a question for anthropologists. In this connection, the Preface to Wyman Bury's book *Land of Uz* is of interest. That Preface, written by Maj.-Gen. Maitland who was British Resident at Aden at the beginning of the present century, declares the writer's opinion as follows:—

> "The people of Arabia belong to two distinct and apparently quite different races. The common idea of the Arab type is tall bearded men with clean-cut, hawk-like faces. The Arabs of South Arabia are smaller, darker, coarser featured and nearly beardless. All authorities agree that the Southern Arabs are nearly related by origin to the Abyssinian. Yet strange to say it is the Egypto-African race who are the original and 'pure' Arabs, while the stately Semitic of the North is *Mustareb* . . . one who is Arab by adoption and residence, rather than by descent."

But I am concerned here with a group of non-Arabic speaking tribes more distant in habit of life still from the familiar Arab, tribes of whom neither Burton nor Maitland could have had any personal knowledge, tribes whose members have seldom made the pilgrimage to Mecca, tribes for the most part settled in the Qara and Al Qamr mountains of the Central South where they breed cows and gather frankincense. To the list given in my previous paper, viz., Qara, Mahra, Shahara, Bauthāra and Harasīs should be added Barahama, Bil Haf, Afar, and Bit Istait (Bait ash Shāikh). Except for those elements of the Mahra that are nomadic, and for the nomadic Harasīs and Afar and the fishing tribe of Bautāhara, the remainder form a bloc of settled mountain society with a common and a unique culture.

The four languages of this group have been mentioned in the paper under reference. Of the additional tribes the Afar speak a language which is a variant of Mahri, called Aforit, and is said to be the same as that spoken by the Harasīs. The Bait ash Shaikh (Insakht) use the Shahara tongue and are thought to be collateral with the Shahara and once to have co-inhabited the great port, now a heap of ruins, of Rubat (Ariyot). Balhaf, a rather nondescript tribe, owes allegiance to no faction but is Mahri in speech.

DRESS AND DYE CUSTOMS.

The men wear a single sheet wound round to form a skirt short to the knees and then brought diagonally across their bodies and thrown over one shoulder; women a single loose-falling black gown usually green with age and black muslin head-wrap which falls about shoulders and neck; they are mostly unveiled. The use of indigo for smearing their bodies and impregnating their clothes is common to both sexes. It gives their faces a purple hue. There is a local dye from a tree called *hunnair*, but much of the indigo comes from India.

[1 Bait Kathir, Mahra, Manahil, Awamir, Sa'ar and Mashai -- Analyst]

21; Thomas T-3 (no date) 1932. MM2 Hadhramaut MM 2

The tribes of the Central South have a poor reputation as regards the *radud-as-salaam*.[1] The *radud-as-salaam* merely means that when two persons meet, between whose tribes there is blood or other enmity, and one says to the other—"Peace be upon you" and the other replies "And upon you be peace," they have buried the hatchet for the nonce. For one now to take advantage of the other and slay him in his sleep, for instance, would in any other part of Arabia be the deepest treachery. Not so amongst this lawless brood, however. That it may happen elsewhere is possible, but normally the offender would be hounded out of his own tribe or be required to make some requital and his name would be for ever smirched. These non-Arabic speaking tribes of the Central South have no such regard for the elsewhere universal law. They also observe in the breach what is elsewhere a fixed canon, the *thamn-al-batn* or "stomach price." This is an elaboration of the law of three days' hospitality. If a Badu has eaten the salt of a man his goods are safe for a period of four days and four nights, the time for the last vestige of food to have passed from his body. If the Badu's tribe unwittingly raids the man during these four days they must and do return the loot. This *thamn-al-batn* is sacred with the other tribes of the southern fringe but not with the non-Arab group. Who and whence are these tribes? Indigenous? Of African origin? or have they a common origin with African tribes, or are none of these hypotheses tenable? Here is an almost black race of brachycephals, and brachycephaly properly belongs to Asia. The answer is for you to decide. History sheds but little light.

In the year A.D. 1325 Ibn Batuta, the great Moorish traveller and theologian, set out on his 25 years' travels through Egypt, Arabia, and Mesopotamia and elsewhere. He sojourned in Dhufar and amongst what he wrote of it was this:—"Another thing is that its people closely resemble the people of North-West Africa in their customs. . . . The outlying population is not Arab, but of a Sudanic type." Does Ibn Batuta help us?

The following discussion took place after the paper:—

Sir Arthur Keith said that Capt. Bertram Thomas had thrown light on one of the darkest anthropological corners of the world. It was now clear that the Southern Arabs were very different from the Northern Arabs—in almost every respect. If one sought to trace the affinities of the Southern Arabs by judging from their external appearances—as revealed in Capt. Thomas's photographs—one was immediately reminded of the native type of North-Eastern Africa. To his eye the Southern Arabs showed in their fuzzy hair and black—or dark brown—pigmentation of hair and skin, as well as in their facial features, distinct Hamitic or Somali-like affinities. On the other hand, Capt. Thomas's measurements of heads proved that the Southern Arabs differed from the Hamitic peoples of Africa and also from the Arabs of Northern Arabia in having skulls which were short and wide. The width of the heads of Southern Arabs was between 80 per cent. and 90 per cent. of the length. The Southern Arabs were distinctly and highly round-headed—or brachycephalic. Hamitic peoples and the Badawin (Arab) type of Northern and North-Western Arabia were usually long-headed or dolichocephalic. Thus Capt. Thomas's observations confirmed the data collected by Professor C. G. Seligman fourteen years ago that the people of Southern Arabia are round-headed or brachycephalic.

Although the Southern Arabs—who were of low stature, the men being usually about 64 inches in height—showed certain Hamitic traits in their features, yet these were overshadowed by others which proclaimed an affinity to the Caucasian or white stock of mankind. They were less fully bearded than the Northern Arab and yet more so than among Hamites. In some respects the South Arabian type bridged the difference between Semite and Hamite.

[1] It is only within comparatively recent times that the Bauthara would recognise the rabio at all.

21: Thomas T-5 (no date) 1932 MN2 Hadhramaut MM2

141
142

Sir Arthur looked on the Arabs of Oman and of the Persian Gulf littoral as differing in type from the Arabs living along the Southern Coast of Arabia. In the Oman Arabs—one of whose skulls was preserved in the Museum of the Royal College of Surgeons—there is to be seen a very lofty head, which was flattened and high in its hinder or occipital wall. There was usually in the Omanese type a Semitic type of nose with long face and a tendency to adiposity of body. The Omanese were probably the descendants of a very ancient colony of traders. The type is South Caspian in origin, and is still to be observed in certain communities in India—particularly in Bombay. The Omanese type could in his opinion be named Armenoid—as Dr. Seligman maintained—but the brachycephalic form of skull found amongst the Southern Arabs seemed to him to differ from that ascribed to the typical Armenian. It is true that some of Capt. B. Thomas's photographs of the Southern Arabs did show the high Armenoid occiput, but this character was an exceptional, not a prevalent, feature.

Capt. Bertram Thomas's observations in South Arabia threw light on one of the major problems relating to the evolution of modern races of mankind. A survey of the present distribution of races led to the supposition that the negro type at one time was distributed across the southern hemisphere from the Congo in Africa to the Islands of the Pacific—this original black band extending through Arabia, Persia, Baluchistan, India, and further India. One had a right to suppose that, at various phases of the latest geological period of the earth's history, Arabia, the Sahara, and the deserts of Central Asia had been fertile lands. The middle part of this primeval black or negro belt had been replaced—or transmuted—by evolutionary changes so as to give rise to the Hamitic type in Africa and the Dravidian type in India, for clearly the Hamitic and Dravidian types, from an elementary point of view, were not far apart.

"Now when we look," Sir Arthur said in conclusion, "at a racial map of the present world, we see that the black belt has been broken through in two regions of Asia. In Eastern Asia the Mongolian stock has broken through at various times and by various waves to gain the Pacific—the Polynesian and Malayan 'break-throughs.' Then in Western Asia there has been the Caucasian break-through, so that we find to-day the lands which extend from the Indus Valley to the Red Sea, occupied by peoples of the Caucasian stock. When the Caucasian break-through took place we have as yet no certain information, but it must be of ancient date—probably late Pleistocene, when the culture of the Caucasian stock was that known as Aurignacian. We may suppose that the people who now inhabit Southern Arabia represent the advance guard of the Caucasian stock—the pioneers who first penetrated the Arabian peninsula and replaced its black-skinned Hamitic inhabitants. The Hamitic characters now seen in the South Arabs may be the result of an intermingling of the Arab pioneers with the Hamitic natives. To explain the fact that the South Arabs are brachycephalic we have to suppose that their original home was between the Pamir and Asia Minor, for it is in this part of Asia that the Armenoid type of skull seems to have been evolved—on the ethnological frontier between the Mongolian and Caucasian stocks. The oldest skulls we know of from Mesopotamia (Ur) are long-headed—of the North Arab type. We must suppose, then, that the brachycephalic South Arab had passed southwards before the long-headed Sumerians had occupied the lower regions of the Euphrates-Tigris Valley. This explanation seems more probable than to suppose that a brachycephalic skull had evolved independently among the people of South Arabia. Amongst the South Arabian boys and girls are to be seen not infrequently individuals who recall children of the Dravidians. If the theory just outlined is accepted, the resemblances of the Southern Arabs to the Dravidians of India and Hamites of Africa will be understood and explained."

Professor C. G. Seligman said: "We may first regard Mr. Thomas's subjects as constituting a single group, 'Southern Arabians,' when we find that they differ from the inhabitants of Northern Arabia in being not long-headed but very decidedly round-headed, *i.e.* in the higher grades of brachycephaly. If we divide these Southern Arabians into two groups, (1) Arabic-speaking, and (2) non-Arabic-speaking, we find that the latter are even rounder-headed than the former. Omitting two tall men from Oman, the two groups are nearly identical in stature. Both groups, then, are brachycephalic and both are of medium stature.

"Further, the two Omani men have notably high round skulls, with a steeply sloping but not flat occiput, long oval faces, notably Armenoid noses with pronounced nostrility, hair which appears to be straight, and a moderate beard of rather wavy hair. These men are typical members of the Armenoid race, and their features fit one of the Oman skulls in the Royal College of Surgeons extraordinarily well. The other Arabic-speaking tribesmen from the south-east, if less typically Armenoid, are yet so round-headed and have such

21; Thomas T-5 (no date) 1932. MM2 Hadhramaut MM2

144 142

typical, so-called 'Jewish,' noses that they can only be regarded as Armenoids. There is, however, a limited number of subjects who are round-headed certainly but broad-faced, with prominent cheekbones and a straight nose not the least Armenoid, who cannot be placed at present.

"Turning to the non-Arabic-speaking tribes, these are even more round-headed than the Arabic-speaking group, and the majority have more or less oval and generally rather long faces, with pronounced Armenoid noses. Again, however, there are a few exceptions.

"If we endeavour to sum up the information presented by the measurements and photographs brought back by Mr. Thomas, we can only say that (omitting a small number of unusual types) there is no very outstanding difference between the Arabic and non-Arabic-speaking groups, and both are predominantly Armenoid. This, as I pointed out in 1917, is the race to which the Arabs of South-Western Arabia belong. I cannot see that there is any reason to regard Mr. Thomas's subjects as Hamitic, nor have I been able to trace resemblances to such Abyssinian photographs as are at my disposal.

"Now such pronounced Armenoid characters can only point back to Near Eastern Asia and to Mesopotamia, using that term in the widest sense to include, if necessary, an undefined area to the east of the Tigris. I put it this way because Mr. Thomas assures me that his men of the Empty Quarter are not like those he knew in Mesopotamia, but I think there may well have been some degree of change in feature between the time when the Armenoids came into Southern Arabia and the present period.

"As to the probability of the intensity and long standing of Mesopotamian influence in South Arabia, I need only refer to the general geographical and cultural conditions which render it almost inevitable, and I would particularly stress the South Arabian coins of 70–40 B.C., depicting high round-heads, totally different in shape from that of the Northern Arab, and also the fact that twice in mediæval times considerable bodies of men have moved from Mesopotamia to South Arabia and *vice versa*. About A.D. 570 the Yaman was conquered by the Persians under Khosroes I, who installed a Governor whose successors continued to rule the country until Badhan, the last Governor, accepted Islam. The other example, which shows that it was easy for a considerable body of men to pass from Arabia to Mesopotamia, is offered by the march of Khalid ibn Walid, 'the sword of God,' in the early days of Islam. The Persians were defeated in the neighbourhood of the modern Kuwait by an army marching from Arabia, and Khalid was not again opposed until he reached the neighbourhood of the Tigris canal, where he gained a new victory.

"I may add that the terraced hills of Southern Arabia and the history of the dam at Marib all point to relatively early contacts with just such an engineering agricultural people as the round-headed Armenoid inhabitants of Mesopotamia."

22: Reilly G-3 (1933-41) 1941 MM2 Hadhramaut MM2

earn. An Arab from the Protectorate to whom I said that he and his friends seemed to think of nothing but money-making when they came to Aden replied: "If you will see the country from which we come you will understand the reason." It is a mistake, however, to suppose that a love of gain overrides all other considerations. The Arab, like other people, will do a good deal for money, but there are some things that he will not do. If his honour is affected he will place that first, and he will cling tenaciously to what he regards as right.

The Arabs of the Protectorate are all Moslems, and they have a strong attachment to their faith, but they are not fanatical. They belong to the Shafei sect of Sunnis, and they dislike and distrust their neighbours of the Zeidi persuasion in the Yemen. The most virile tribes are the Aulaqis and others to the north-east of Aden, and from them are recruited most of the men for the Aden Protectorate Levies stationed at Aden. In the most western parts of the Protectorate the people are addicted to chewing the mildly intoxicant leaves of a local shrub called *kat*. This habit is alleged to have a deleterious effect on physique and intelligence, but the degree of truth in this imputation is in some doubt.

In some of the coastal districts there is an intermixture of African blood, due to old importations of slaves. Slavery has long been an institution in the country, but it is limited to the descendants of imported Africans. Slave trade, fortunately, no longer exists, and efforts to suppress the status of slavery altogether have made some headway. The principal chiefs of districts in which it still exists have agreed to grant freedom to any slave who asks for it. The slaves have not, however, shown much desire to take advantage of this measure, for they are not, on the whole, discontented with their lot. The prevalent form of slavery is a mild one, and it confers privileges as well as exacting duties. The Arabs, for the most part, are kindly masters, and their so-called slaves can often rise to high positions of trust and responsibility. In the Quaiti State they have sometimes become local governors, and they can wield considerable influence.

The genesis of the Aden Protectorate was the desire of the British, when they occupied Aden in 1839, to guard their new acquisition from attack on the land side. For this purpose Captain Haines, the first British Resident of Aden, concluded treaties with some of the neighbouring Arab chiefs, the most important of whom was—as he still is—the Abdali Sultan of Lahej. These treaties formed the nucleus from which the Protectorate has gradually grown. During the nineteenth

middle of the roof - terrace is a room, open on all 342
sides, but shady during the day, where meals are served. One 167
can see that we are nearing Terīm with its refinements of 177
civilization from the iced water that is brought round here in 641
huge thermos flasks. Sēwūn is the mother city of many 191
Ḥaḍramīs who have amassed wealth in Java and the Straits Settlements. There is oriental exaggeration in the Sultan's greeting: "You are really the Sultan of this land, for more than half of its inhabitants are Dutch subjects", but there is a kernel of truth in it, for Sēwūn is deeply under the influence of Indonesia. Is not Malay perpetually spoken in the Sultan's entourage? Does one not hear that language in the mouth of the children in the streets of the town? All sorts of words from Java have been absorbed into the colloquial. The meals [262]
served are real Javanese rice meals (*rijsttafel*). Even the few horses that Sēwūn possesses have been imported from Western Java. According to the Sultan, there are some thirty Javanese women who have been brought here by their husbands and who will never more return to their country. The mixture of [144] ●
races can also be noted in the shape of the faces and the features of the children on the streets.

Conversation flows smoothly and is only interrupted by the 648
ṣalāt and by meals. As the Sultan[1A] has much trouble from enemies who work against him behind his back with the help of money earned in Java, it is not to be wondered at that he has many requests to make and much to say to the envoy of Holland. He would be glad to have the aid of Holland to subdue his enemies in Java. A Government edict threatening banishment from Netherlands India to all who should further a revolutionary movement in their own country would be considered sufficient here. During the following days there is a great deal of talk over this subject and others connected with it. Later on, in the sayyids' circle in Terīm, another additional 578
question is raised, namely, that of the struggle between the 648
Ḥaḍramī sayyids and the Ḥaḍramīs who do not belong to this privileged class, in which struggle they consider that the Government of Netherlands India takes a line which is too

1A ['Alī bin Manṣūr bin Ghālib bin Muḥsin AL Kathīr, Sultan of Sēwūn -- ANAL[ist]]

30: Gt. Britain G-5 (ca. 1918) 1920 MJ1 Saudi Arabia
Hadhramaut MM21

132 whirlwinds, from all sides, which disturb the dust. According to the Arabs, a particularly hot windless period of about forty days occurs with the changing of the monsoons. All travellers in the Hadhramaut make frequent allusions to the intensely high temperatures experienced in the narrow confined wādis of the interior.

164 Van den Berg says: 'Sicknesses are relatively few, which is quite natural, seeing the simple life led by the people, the pure and generally dry atmosphere of the mountains, and the total abstention of the people from pork, opium, and alcohol. Cholera is unknown, small-pox is never epidemic, but consumption is rampant, and there are cases of leprosy.'

Population

162 The total population of the Hadhramaut is extremely uncertain, and the various authorities give very divergent estimates. Mons. Babahir, whom Van den Berg cites as having had considerable facilities for judging, estimates it at about 150,000, which he distributes as follows:

From Shibām to Shabwah, including Wādis 'Irmah, Dahr, and Rashah	20,000
Wādis 'Amd, Dō'an, and 'Ain	25,000
Shibām to Terīm (inclusive)	50,000
Terīm to Seihūt	6,000
From N. of the main wādi to the desert	15,000
From S. of the main wādi to the sea	16,000
Shihcir, Makalla, and their environs	18,000
Total	150,000

Van den Berg, however, considers this estimate to be excessive, seeing that the greater part of the region is uninhabitable and unsuitable for agricultural pursuits of any kind. He himself gives the total of the chief centres of population of the interior, viz. Seyyūn, Terīm, Shibām, Ghurfah, and 'Aināt (or 'Ināt), as certainly not exceeding 20,500.

144 The people are known as *Hadhrami* and belong generally to the South Arabian stock, claiming descent from Ya'rab ibn Qahtān. There is, however, a large number of 'Seyyids', or descendants of the Prophet (described more fully below), and of 'townsmen' of northern origin, besides a considerable class of African or of mixed descent. But in spite of these variations the Hadhrami form, geographically and socially, a remarkably homogeneous whole.